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THE MISSION PREMISES IN PAOTING-FU, CHINA, SHOWING GRAVES OF THE MARTYRS. (See Page 47o.)

# Life and Light

Vol. XLII.

NOVEMBER, 1912

No. 11

Do not forget the annual meeting of the Woman's Board of Missions to be held November 13th and 14th at Andover, Mass., a place unique in **Woman's Board** its attractions for a missionary gathering. Among the **Annual Meeting.** missionaries who will be present are the Woodhull sisters from Foochow, Miss Alice S. Browne from Peking, Miss Edith Gates from Ahmednagar, Miss Isabelle M. Blake from Aintab. Miss Lamson and Miss Day, recently returned from their tour around the world, will present interesting glimpses of the work as they have seen it. Rev. Enoch F. Bell will represent the American Board. The young people's session on Wednesday evening will be held at Abbot Academy. The preliminary meeting for delegates on the afternoon of Tuesday, November 12th, will be of interest and profit to other workers who may be able to attend. Sectional meetings will be held Tuesday evening.

After careful consideration it has seemed wise to make a change in the Friday meetings of the Woman's Board which have been held weekly in **Friday Meetings** Pilgrim Hall, for a number of years. These meetings **in Pilgrim Hall.** will now occur on the first Friday of each month from October until May, and there will be special effort made to fill the hour from eleven to twelve with interesting and helpful exercises. Time for intercessory prayer will be given at each meeting, and words from missionaries on furlough will as always be the central feature at these meetings. The first one of the season was held October 4th. Mrs. S. B. Capron led the devotional service, bringing the inspiring thought of Christ's commendation of the woman of Canaan in Matthew xv. 21-28, "O woman, great is thy faith: be it done unto thee even as thou wilt." Miss Isabelle M. Blake of the Girls' Seminary at Aintab, at home for furlough, told an absorbing story of the wonderful educational work now possible for the girls of Turkey. A sad note was struck with the announcement of the death of Miss Welpton of Marash from cholera, October 1st, and Miss Blake spoke feelingly of her devoted life and



work and of the great loss sustained by the mission in her early death. Miss Lamson and Miss Day gave glimpses of their visit to the missions, and Mrs. Doremus Scudder of Honolulu brought greetings from the Hawaiian Board. The Commission Service for Miss Edithe A. Conn, designated to the Zulu Mission, occupied the last half of the hour and was of deep interest. Dr. Patton presented the Commission and the American Board quartet sang. Miss Conn's picture and a brief account of her preparation for this work appeared in the September LIFE AND LIGHT. She sailed from Boston, October 8th, on the Cymric.

Miss Minnie K. Hastings, daughter of Rev. and Mrs. Richard C. Hastings, formerly of Ceylon, was commissioned in the Centre Church,



MISS HASTINGS

Another Commission Service. Hartford, Conn., at the morning service, Sunday, September 29th. Prof. A. L. Gillett in behalf of the Prudential Committee presented the commission. Miss Hastings sailed for Ceylon, October 5th, where she will assist in the Uduvil Girls' School.

The death of Miss Cora May Welpton, noted above, removes from the little group of missionaries at Marash one of their most consecrated workers,— one whom the native people will sadly mourn. She was sent by the W. B. M. I. in 1901, and had had but one furlough. Miss Welpton was born in Tabor, Iowa, and was a graduate

of Tabor College. A further sketch of her work will be given later. Meanwhile we extend to her associates in the Central Turkey Mission, to our sister Board and to her family friends our heartfelt sympathy.

A tender and impressive service in memory of Miss Mary Lyon Page was held in the North Church, Haverhill, Mass., Sunday afternoon October 6th. Miss Page's connection with this church had been long and intimate, and the tributes to her character and her work for the girls of Spain were warm and sincere.

The pastor of the church, Rev. A. J. Derbyshire, conducted the service, Mrs. John L. Harvey spoke on behalf of the church, Miss Lamson represented the Woman's Board, Dr. Barton the American Board, while Miss Page's brother, Rev. Frederick L. Page, spoke on behalf of family



friends. It was a fitting testimonial to a beloved and lamented missionary. The musical selections were appropriate and helpful.

The missionaries of the Chisamba station, West Africa, have suffered serious loss in a fire which destroyed missionary dwellings and much personal property. The Canadian Congregational Woman's Board which supports the Misses Melville and Miss Bell has taken action to provide for immediate necessities. See page 491 for details of the fire.

Joy and sorrow always mingle in these missionary notes and three times during the summer months has the echo of wedding bells reached us,— in each case taking from the ranks of the Woman's Board workers a valued missionary helper, but happily in each case not lessening the number of those on the mission field. Miss Lillian F. Cole who has been a missionary of the Woman's Board since 1904 and whose services as a trained nurse at the Sivas hospital have been most valuable was married July 25th to Dr. Levon K. Sewney of Sivas; Miss Marian G. MacGown, who went as a missionary to Tientsin, China, in 1908, returned this fall as the bride of Mr. Robert T. Evans of Roxbury, Mass., a teacher in a government institution at Tientsin. They were married July 31st, at Walnut Hill, Me., where Miss MacGown's father, Rev. A. J. MacGown, is pastor of the Congregational Church. Miss Helen Curtis of Wellesley, Mass., who for the past year has been assisting in the Anatolia Girls' School at Marsovan, has become the wife of Mr. Luther H. Fowle, the wedding taking place in Constantinople, September 10th. Mr. and Mrs. Fowle will live in Aintab where Mr. Fowle is stationed by the American Board.

Although the war clouds in Mexico are not yet scattered, the members of the Mexico Mission are gathering for a return to their various stations. Rev. and Mrs. John Howland of Guadalajara have been "Staying Through a Revolution," as those who have read Mrs. Howland's charming article in a late *Congregationalist* are aware. Miss Lora Smith, sent by the W. B. M. I. in 1910, has been their companion and has had two strenuous years but has proved herself to be of true missionary mettle. Miss Prescott has already returned to Parral. Rev. and Mrs. A. C. Wright with Miss Dunning are in El Paso awaiting the opportunity to join her there. Dr. and Mrs. James D. Eaton to the joy of all concerned find themselves able for a time at least to return to Chihuahua and are also at El Paso. Miss Meserve expects to leave her home early in November to join the Eatons and perhaps soon after this is in print this brave little company will be at their posts and gathering up the threads of work, so broken and tangled by the conditions which have continued through the summer.

Miss Jessie Holman of Washington, D. C., sailed September 21st for Constantinople, where she is to assist in the work at Gedik Pasha. Miss Holman goes for a term of three years and is supported by the W. B. M. Miss Edith Parsons of Saratoga, Cal., a missionary of the W. B. M. P., designated for Brousa, sailed at the same time, also Miss Janet McNaughton, daughter of Rev. and Mrs. J. P. McNaughton, who will spend a year with her parents and will teach in the Brousa Girls' School. Miss Charlotte R. Willard, principal of the Anatolia Girls' School, sailed for Marsovan, September 28th, after a summer of refreshment spent with her parents in Chicago. Miss Grace Towner of Osborne, Kan., went with Miss Willard, sent by the W. B. M. I. to assist in the Adana Seminary. Miss Edith C. Lundquist, who goes for temporary service as a trained nurse to Mt. Silinda, East Africa, under the support of the American Board, sailed from Boston, October 8th, in company with Miss Conn.

From San Francisco, October 12th, quite a party sailed for the Foochow Mission, including Rev. and Mrs. W. L. Beard, who will receive a warm welcome after their absence of more than two years, during which Dr. Beard served as district secretary of the American Board in the New York office. Rev. and Mrs. George H. Hubbard were of this party as were also two new workers, Miss Daisy Browne (W. B. M.), who expects to fit herself to take up the work laid down by that devoted and beloved missionary, Miss Hannah Woodhull, and Miss Elaine Strang (W. B. M. I.), designated for Ing-hok to take the place made vacant by the marriage of Miss Meebold to Rev. Leonard J. Christian of Foochow. A baby daughter has come to gladden the home of Rev. and Mrs. F. P. Beach of this mission.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1912

	For Regular Work.	For Buildings.	For Work of 1912.	For Special Objects.	From Legacies.	Total.
1911	\$8,065.94	\$1,439.50		\$142.00	\$5,500.00	\$15,147.44
1912	10,058.14	1,074.00		28.50		11,160.64
Gain	1,992.20					
Loss		365.50		113.50	5,500.00	3,986.80

FOR ELEVEN MONTHS TO SEPTEMBER 18, 1912

1911	90,447.18	29,880.64		2,019.18	27,201.55	149,548.55
1912	97,699.27	12,131.04	4,886.55	2,243.14	17,094.63	134,054.63
Gain	7,252.09		4,886.55	223.96		
Loss		17,749.60			10,106.92	15,493.92

Many friends of missions on both sides of the sea will be interested in a bronze tablet soon to be erected in Salem, Mass. The donor is Dr. J.

**A Memorial** Ackerman Coles, an eminent New York surgeon. He was  
**Tablet.** attracted by an article in *Missions*,—the Baptist missionary periodical,—written by Dr. James L. Hill, setting forth the Centenary celebration of the ordination of the first five missionaries sent out by the American Board, which was held at the Tabernacle Church of Salem, last February, and which was an occasion of inspiring interest not only to the hundreds who attended but to other hundreds who read the accounts of the gathering. The tablet will be inscribed with the names of the “immortal five,” and will be placed in front of the Tabernacle Church where a beautiful stone structure will soon replace the present edifice. This will be fittingly “memorialized the names of the men who laid the foundations of foreign missionary work in three denominations. It is pleasant to think that to this hallowed spot comes at last a historic tablet which ‘speaks a various language.’ The pleasure is increased that a man of Dr. Coles’ calibre should be attracted to Salem and should here make this generous expression of his regard for art and his love for missions.”

The Prayer Calendar for 1913 is now on sale. It is not too early to send in orders as the edition is somewhat smaller than last year. Some

**New** may feel that they do not need this reminder to “pray for  
**Publications.** the missionaries,” and perhaps are not captivated by the thought of following a prescribed order in their praying. This Calendar, however, is simply a guide to an intelligent remembrance of our missionary friends, and their delight and gratitude as they are assured that at least on one day of each year hundreds of women will speak their names before the Father’s throne in prayers of intercession, should be to us an incentive to buy and *use* this helpful publication. It is intended that the names of all missionary workers supported by the three Woman’s Boards should appear on its pages, also the names of the missionary wives. As it must be prepared in July some “errors and omissions” seem inevitable, but the editor will welcome gladly corrections and suggestions. Price twenty-five cents; thirty cents postpaid.

The various helps on the study of China advertised in the October number are finding ready sale; the set of penny leaflets is being widely ordered and the leaders in missionary work for young people and children are rejoicing over the abundant material furnished by the Committee on Junior Work for programs and Mission Band meetings on *The Young China Hunters*. *The Mission Dayspring* also offers special attractions this fall for the little folks. (See last page of cover.)

## CHINA'S BREAK WITH THE PAST

BY MRS. LAWRENCE THURSTON

In a great country like China it is inevitable that there should be a difference in the point of view of the various sections of the country. Even in America North is North and South is South, "East is East and West is West" in looking at many national questions. Much more so in China where "never the twain *can* meet" because of the greater difficulties of intercommunication. It is natural too that when foreigners go to live in China they should become more or less identified with the people of their own section in thought and feeling, and so differ from each other as to causes and the relative importance of events leading up to a great national upheaval. The point of view of Dr. Headland's book is that of the North. He sees the dawn of the New Day in the palace in the awakening of the young emperor to the need for reform. He sees as of greatest importance events taking place in Peking and edicts issuing from Peking. The Yangtze Valley and Canton look at it from their point of view and the picture is not the same. The writer of what follows sees things from the latter standpoint.

Napoleon spoke of China as "the sleeping giant." In his day it was a fairly good representation of the condition of the great nation whose awakening has been perhaps the most important change in all the world movement of the last fifty years. Prodded by the nations of Europe who coveted her great wealth in undeveloped resources, disturbed by internal troubles—flood and famine, drought and pestilence, riot and rebellion, shocked wide awake by the humiliation of defeat at the hands of Japan, China has shaken herself from the slumber of centuries and is taking her place among modern nations, a republic among the republics. The story of the last "cycle of Cathay" is a great drama. "God in History," Dr. Martin calls it in his book, *The Awakening of China*. To understand the final causes of China's break with the past one needs to know that story, but it is too long for the present article.

China has been passing through stages of development comparable to the great movements which have stirred Europe since the thirteenth century—*her* time of awakening from the sleep of the Middle Ages. Between the Revival of Learning and the intellectual awakening of China many parallels might be drawn.

The Reformation in the sixteenth century is the prototype of the religious movement in China, issuing directly in the growing Chinese Church, and indirectly in the thought of leaders not connected with the church who are practically breaking with Confucianism in approving of modernism in government as well as in other phases of life—the education of women, for example. Chinese conservatism is not so much



inherent in the nature of the people as it is due to the deadening effect of precedent as enforced in the philosophy and ethics of Confucius. The progressiveness of the West, upon which we pride ourselves so much, is due largely to Christianity set free in the Reformation. Those influences have been introduced into China by the work of Christian missions and their part in the progress of China is freely recognized by Chinese leaders, both Christian and non-Christian. Political movement in China during this wonderful epoch has elements corresponding to the political movements of the seventeenth and eighteenth centuries in Europe and America. In China it has come like the rush of a torrent compared with the slower moving stream in the West. What the American and the French Revolutions gave to Europe the Japanese and Chinese Revolutions are bringing to Asia—new political life, full of danger but also full of opportunity. Japanese influence in China has been an important factor in national life. The humiliation of defeat in the war with Japan is spoken of as the first factor in the making of a new China. In the sense that it finally brought Peking to a realization of her weakness, and aroused her to action and reform, it may be put first. It was really the *last* factor in the awakening process. Since 1895 China has not been asleep.

There has also been going on in China for several decades an economic and industrial revolution resembling that which the nineteenth century saw in the West. This has brought about some conditions leading to the revolution. Foreign trade, opening a channel for China's products, has helped to increase the cost of living. Foreigners in Central China have seen eggs go up from four to five cents a dozen!—a twenty-five per cent increase in five years. Hunan pork and chickens and eggs are going to England and prices are rising in Hunan. Other parts of China have been similarly affected. Famine has caused repeated increase in the cost of rice and other staples of the people's food. The cornering of rice by the gentry and officials of Hunan during the famine in the lower Yangtze valley in 1910 caused a doubling of the price of rice. A serious riot in Changsha, which was anti-official and anti-foreign in its demonstrations, expressed the local dissatisfaction.

The introduction of railroads, steamboats and machinery has upset the whole industrial system. They came gradually in the West. They have been forced on China and the resulting social unrest and economic disorder have been aggravated by the rapidity of the change.

Reform movements are older in the South than in the North. Canton urged reform along various lines upon Peking long before Kuang Hsi

began issuing his edicts. The great Taiping Rebellion, in 1850 and the years following, expressed the discontent with the misrule of the Manchus which has been seething in the southern provinces ever since, breaking out here and there and finally exploding in the Revolution of 1911 which has resulted in a republic.

Reform movements were stronger in the South. When the Emperor issued the edict of 1898 southern reformers rejoiced over his zeal in their cause. Then followed the reaction in the Boxer outbreak, the final stand against progress of the Manchu government. There was no Boxer War in the southern provinces and they raised their protest against its beginnings. When the Empress Dowager was allowed to keep the throne she saw that reform was inevitable. Her edicts from 1901 on were a reissuing of those of 1898, and the authors of those were Cantonese reformers.

In spite of the edicts of the Empress Dowager the Chinese of the South were suspicious of the Manchus and doubtful as to the honesty of their promises. When the victory of Japan over Russia in 1905 brought its inspiration to China to follow Japan's example and learn from the West, students flocked by thousands to Japan and by hundreds to America and Europe. These students have played no small part in the final act of the drama. The large group in Japan was recognized as of strategic importance by the Christian forces in China, and work was organized under the auspices of the Y. M. C. A. to bring these young men into touch with Christianity. They were also regarded by revolutionists as a fruitful soil for their propaganda, and literature of a most radical kind was widely distributed in Japan and on their return in China. In Europe and America the students were coming under these same influences and joining the ranks of the reformers.

The modern schools established after the Education Edicts of 1901-1904 were also hotbeds of revolution. The officials feared the students, and with some reason, for more than one local uprising has been ushered in by an attempt on a viceroy's life. Official corruption was seen to be hindering all the reforms and official corruption was felt to flow out of Manchu rule. A revolution and a complete break with the past seemed to the Chinese reformers the only way out, and whether right or not they succeeded in their revolution.

The whole system of modern education in mission and government schools has been supplying a new set of ideas and ideals to tens of thousands of students. The religion, philosophy, ethics and history of the West, as well as the coveted science, have been helping to bring about

that "doubt of the past" which was essential to a "confidence in the future" as better than the past—a Christian view of life. Popular literature helped to spread these new ideas among many classes of the people.

Edicts promising constitutional government within a term of years were among the last issued by the Empress Dowager. The organization of provincial assemblies made possible an expression of popular opinion on all questions, and the voice of the provinces grew louder and louder in protest, particularly in the matter of railway loans. It was proposed to borrow millions of dollars for railway extension and the provinces objected. At the time it sounded like reaction and opposition to a much needed development. In the light of the revolution it seems clear that the objection was not to railways, nor to loans, but to the handling of these enormous sums of money by a corrupt government. And finally the provinces had their way and the Manchu dynasty came to an end.

One must seek for causes in all these movements for the final break with the past. The intellectual, religious, political, economic and industrial factors must all be reckoned in the final product. And then behind all, and through all, and above all is God working out his great purposes in the world, working with men when they are willing to be used, working in spite of them when they oppose his good will. He offers us all a chance in China to help hasten his Kingdom. Will His church avail herself of the opportunity or will she fail?

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## THE CHURCHES IN THE AMERICAN BOARD'S NORTH CHINA FIELD

BY REV. EDWIN E. AIKEN

REV. HENRY BLODGET, D.D., was the founder of the first churches in the North China field of the American Board. He arrived in China, landing at Shanghai, in 1854, after a four months' voyage in a sailing vessel around the Cape. In 1860 he went northward, with the British and French troops, and opened work in the great port of Tientsin, being the first to begin regular Protestant missionary work in the north of China. Tall and erect as one of the pines of his native state of Maine, a scholar, a devoted missionary, and a Christian gentleman, he was justly regarded as an ornament of the mission to which he belonged, and the first man in the capital city of Peking, where he spent most of his life in China. Though his health "had been much broken down by sickness," when he went to Tientsin, yet "his labors were incessant, and through



the blessing of God a church of ten or more members was gathered in about three years."

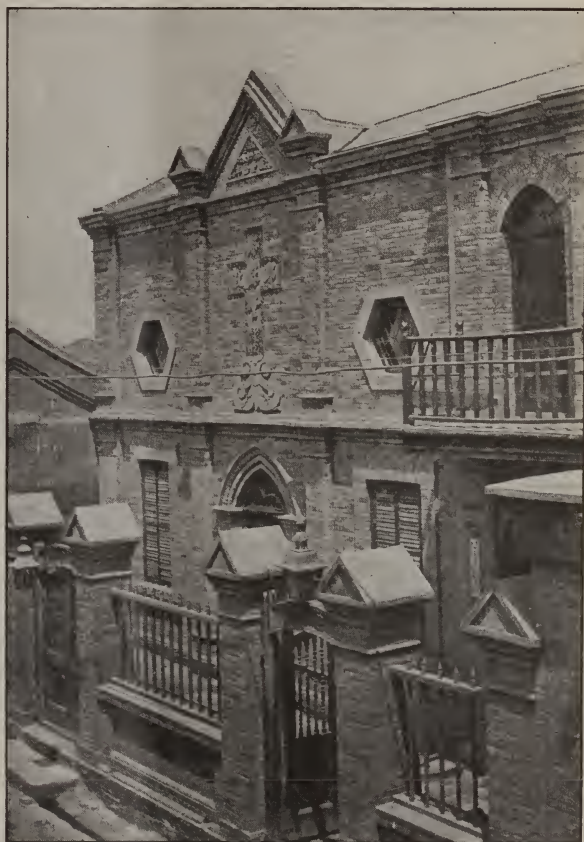
In 1862 Dr. Blodget was joined at Tientsin by Rev. C. A. Stanley, D.D., who for more than forty years was identified with the work at Tientsin. The report of the Tientsin church for 1867 was "not encouraging, for while two persons were admitted, three were excommunicated." But, through storm and sunshine, the church has held on, in a long and slow growth, till at present, in city and country, it has nearly three hundred members.

Within the last three or four years one of the most prominent Christian converts in North China, Mr. Chang Po Ling, was baptized, and joined the church connected with the Tientsin station. Mr. Chang is the principal of a large Middle School in Tientsin. At about the time when he became a Christian, he was appointed by the Chinese Government to represent China at the Fisheries' Conference held that year in the United States, and, before returning to his own country, visited leading universities and colleges in America and Europe with reference to the educational needs of China. Mr. Chang is one of the foremost educators in Tientsin, which has many large schools and colleges established in connection with the new system of education; and he was the leader of the revolutionary movement in that city when China became a republic. He belongs to a literary family, and is a representative of the scholars who have always been the leading class in China.

Under the leadership of Mr. Chang Po Ling, a suggestion made by Dr. Stanley has now been carried out, and an independent Chinese church established in the center of Tientsin, at the American Board's city chapel. These premises were leased to the new organization, which carries forward "all the usual activities of a church." It represents a union movement, and has called as pastor a Mr. Lin, who has been connected with the Methodist Mission; and the church "gets into touch with men of high standing among the Chinese."

But the church at Tientsin, regarding it as composed both of missionaries and of Chinese Christians, has been, we may say, the mother church for all the other churches of the mission. In February, 1864, Dr. Blodget removed to Peking and opened a chapel there for daily preaching. "This was a new departure for Peking, and one which attracted crowds of curious listeners. In commencing chapel preaching in this place, Mr. Blodget was assisted by the late Rev. W. C. Burns, whose memory is still fragrant in the minds of some who heard the gospel at that time. Two

men were baptized in 1888 who remembered having heard him preach in this chapel twenty-four years before." Mr. Blodget "has as yet, no church to which to minister," said the report for the first year in Peking; "but the teachers, pupils and servants, together with a few others who have become interested in the truth, form the nucleus of a permanent congregation." Thus the work began; and, under the fruitful labors of Dr. Blodget and the able and energetic leadership of Dr. W. S. Ament, Dr. Blodget's well-known colleague and successor, the Peking church—though in 1867, after three years, it had only eleven members, and the whole mission, after seven years, only thirty-two—made comparatively large gains, almost every year, until it came to have a membership of a thousand or more, occupying as its principal center a large, fine church building in the middle of the



AMERICAN BOARD CHAPEL IN TIENSIN

eastern part of the city of Peking. Rev. Mr. Li has been the man for the hour, upon whom the mantle of Dr. Blodget and of Dr. Ament, in the pastorate of the Peking church, has fallen,—the son of one of Dr. Blodget's old teachers, brought up from childhood in the church and in the mission schools of successive grades, able, experienced, scholarly, energetic and strong, he was felt to be just the man for a city pastor.

But there were financial and other difficulties in the way of calling him. In the emergency one of the deacons held a consultation with his family, "after which they were willing to discharge their cook" and by domestic economy make their contribution four times as large as it had been before. The example and persuasions of the deacon were effective. "Begun in self-sacrifice, the project was continued in the same spirit." The church members were elated at the result. The church was united and Pastor Li was called. The church assumed his full support, and has



THE CONGREGATIONAL CHURCH, PEKING

since been meeting large obligations in a way which has been an example to other churches.

Another church, now for many years self-supporting, has been built up and carried forward by Pastor Jen, in the eastern part of the city north of the central station. Pastor Jen was also a graduate of the mission schools and the Theological Seminary, an earnest, devoted man, a great student of the Bible and full of the evangelistic spirit. A few weeks ago this valued worker died after months of suffering.

Kalgan lies northwest of Peking, on the line of the Great Wall and

upon the borders of Mongolia, and has been one of the farthest outposts of the American Board. The station here was opened by Rev. and Mrs. John T. Gulick in 1865. Inadequate knowledge of the language prevented Mr. Gulick from doing much preaching; but books were distributed and medicines dispensed to hundreds of people, and "many of the sick have been visited at their homes," said Mr. Gulick, "and religious instruction has been given to many by reading the Scriptures and conversation." In September of 1866 "a man in humble life" was baptized in connection with the Kalgan station—"the first member of the church in Kalgan." His apparent sincerity and earnestness encouraged the hearts of the missionaries. His home was at Yüchow, 100 miles south of Kalgan. In October Mr. Blodget visited Yüchow, and "at this time, the father and mother of the man above referred to, publicly burned their idols and ancestral tablets, confessed their faith in Christ and received baptism."

About the same time, Rev. Chauncey Goodrich, opened a preaching chapel in Tung-chow (Toong'-jō), a city of considerable size, twelve miles east of Peking, and the head of navigation on the Peiho River. "Mr. Goodrich labored there for a month, having large and attentive audiences;" and the next year, in November, Rev. L. D. Chapin settled in Tung-chow and opened the station there, the daily audiences in the preaching chapel continuing as before.

The same year Paoting-fu also was occupied as an out-station from Peking. Paoting-fu is the capital of the province of Chihli. It is the third city in size, and the second or third in political importance in the province. In May, 1873, Dr. A. O. Treat and Rev. Isaac Pierson, who became the virtual founder of the Paoting-fu station, took up their residence at an inn in that city. In July three men from a town called Tang-fêng, 60 miles south of Paoting-fu, came to see the missionaries at their inn. These men had first heard Christian truth from the devoted and earnest evangelist William Burns, who had preached in Tangfêng in 1865, eight years before; and they had received more instruction through missionaries or preachers from the London Missionary Society. "They seemed to have a saving faith in Jesus," and were afterwards received into Christian fellowship.

One of these men, whose name was Mêng, a descendant of the great philosopher Mencius, soon became a "helper" at the mission station, and for many years was the principal Chinese connected with the work. He had two sons, both of whom were educated in the mission schools and became Chinese pastors. The elder of these was one of the heroes of the



Boxer year, and gave up his life as the first Christian martyr at Paoting-fu. The younger of the two was pastor of the church at Paoting-fu for a long period after the Boxer uprising. For several months after the outbreak, before any missionary had been sent again to the station, he was in charge of the work of reorganization and reconstruction, and the testimony borne to him was that no foreign missionary could have managed affairs better. (See cover cut.) During his pastorate, a new and com-



PASTOR MÊNG AND PASTOR JEN

modious church was built in the south suburb and a preaching chapel in the city opened and maintained largely by the Chinese Christians themselves; and though in the terrible Boxer persecution the church had lost about forty men, women and children—among them Pastor Mêng's brother and sister and nearly all of their children—yet while he was pastor the membership of the church, which was about two hundred after the Boxer outbreak, increased threefold. (See frontispiece.)

The progress of the church in Paoting-fu toward independence and self-

support began with a "Cash-a-Day Society," or, as we should say, a "Penny-a-Day Society." Each man would receive, perhaps, as his daily income, one or two hundred of the Chinese copper cash with the square hole in the middle, about fifteen of which would be equal to a cent. Out of this he would provide food, clothing, house and other necessities for himself and his family—laying by, of course, what he could for a rainy day! From the amount thus received for living expenses the members of the society undertook to contribute each a cash a day for the church. As time went on, contributions came in, and the Christians were able to buy a piece of land near the railway station, where it would be likely to increase in value. A good deal was received also from gifts and indemnities, in one way and another, after the Boxer troubles, and thus the church came to have considerable property. Largely from voluntary contributions, also, though partly from these other sources, the church supported its pastor and carried on much other work in the south suburb in the city and in the country.

Pastor Mêng had many qualities which fitted him for the position of pastor. Devoted to the Bible, earnest, spiritually minded and faithful in his personal religious life, his was a Christian household, in which the children were carefully taught in all belonging to the Christian life, from their earliest years. He was one of the best speakers and preachers on the field, constantly in demand for general gatherings and conferences. Thus he was always in touch with the general life and progress of the church, while his intelligent and warm-hearted patriotism kept him abreast of public movements and national affairs. His wide and accurate acquaintance with the mission field and his retentive memory made his assistance of great value in the general mission work, while his care for families, for the pupils in the schools, for the aged, for the sick, and for all the different ones connected with the church, made him an excellent pastor; and his social gifts, culture and experience gave the church not a little standing in the city, and opened the way often to friendly acquaintance with those whom others might not have found it so easy to reach.

In November, 1866, four men from the village of Ti Ch'i, in the western part of Shantung Province, came to Tientsin to inquire about the new doctrine of which they had heard, and attended regularly at the preaching chapel for about a week. They showed a growing interest in the truth, and, on leaving, begged the missionaries to preach in their village. This the missionaries did, and while they were there an old

man, the uncle of one and the grandfather of another of the party which had visited Tientsin, died after a brief illness, professing his faith in the Saviour, and rejoicing in hope of eternal life.

The Chinese preacher from the mission at Tientsin, Mr. Chia, touring in this vicinity, heard that there was in one of the villages near by a "Doctrine-Lover" named 'Hou (Hō), who might be interested in the new doctrines. Mr. Chia went to see him, and the "Doctrine-Lover" soon



MISSION CHAPEL AT PAOTING-FU DESTROYED IN 1900

became so much absorbed in hearing of the new teachings that the preacher spent half that night and the whole of the next day in telling him about the "good news" and all that it meant. When the preacher went away, he left a good many Christian books. "In time the seed bore fruit." "A parting remark of Mr. Chia—"That which is born of the flesh is flesh—of the Spirit is Spirit"—fastened itself in Mr. 'Hou's mind, and opened a new train of thought." In February, 1872, Mr. 'Hou's village of Pang-kia-Chwang (Pängjee-ä jwäng) was visited by the missionaries for the first time, and "most interesting services" were held at his home. "A houseful listened attentively to preaching till after midnight." Nearly half of these were women. Mr. 'Hou spent the fol-



lowing Sunday with the missionaries at another village, earnestly desiring to be baptized and admitted to the church. After this he went to Tientsin to learn more about "the doctrine," and in April, 1872, was baptized, "the first male convert in this region." Within a few years he became one of the mission preachers, "his house the headquarters of the missionaries at every visit," and his village finally the location of a new station of the mission.

In 1877 and 1878 there was a great famine in all this part of China. The missionaries distributed relief, at first on a small scale, then, as more funds were received—Rev. A. H. Smith and Rev. D. Z. Sheffield bringing six thousand taels, or ounces of silver, at one time—in larger quantities, until, in June, when the distribution ceased, there were more than eighteen thousand persons on the lists. The famine and the relief given opened many doors for the gospel. Those who are starving "cannot but be grateful for help." "These men are indeed messengers sent from heaven," said the people. In many villages they "spontaneously knelt in crowds and thanked us with one heart and voice." Though the missionaries "steadily insisted that the work was one of pure benevolence," yet they were "delighted with the apparent readiness" which the people showed "to listen to the truth." "The use of religious interest connected with the famine was as easy to follow as the famine itself." Within fifteen months the missionary outlook was totally altered. Audiences at Sunday services "increased from a score to several hundreds, many of whom were women. An entire courtyard was filled with auditors on Sundays who came to stay, to preach to whom required all the strength of all" the Chinese preachers, as well as of the missionaries. "Without special effort, additional services gradually opened up" in other villages. In one village, Shih Chia T'ang, the people destroyed the idols in the village temple and, by a formal gift, made the building the property of the church, for use as a chapel and also for a school; and "the next Sunday a church of twelve members was organized at this village." "From this time the work developed rapidly in all directions." A large medical work carried on at the mission station in Pang-kia-Chwang also opened the way to many homes and hearts.

Pastor Chia, first as preacher and helper, and afterwards as pastor, was long a "tower of strength" to the church in Western Shantung. A man of strong, forceful personality, he had much to do with the building up of the church, almost if not quite from its earliest beginnings. It

was said of him that, every night he prayed by name for all the church members—of whom, in later years, there came to be many hundreds; and this may have had something to do with the fact that the Pang-kia-Chwang church is now the largest church connected with the American Board's North China Mission, having more than a thousand members, in many cities, towns and villages.



PASTOR WANG AND FAMILY, PEKING

Like most of the stations of the American Board in North China, the Lintsingchow station in Western Shantung, south of Pang-kia-Chwang, is in "a densely populated portion of the Great Plain, covered with walled cities, towns, villages and hamlets, all easily accessible and inviting the labors of Christian missionaries." This place was opened as a station by Rev. F. M. Chapin in 1886, making the seventh and last station of the North China Mission. Says the report for the year 1903-

1904: "The great event of the year was the wide movement toward Protestant Christianity in the large region to the west of Lin-Ching, embracing one entire county and portions of seven others. The movement began in 1902 in the district of Ch'in Hsien, and has spread through the above region. The number of those who gave in their names for registration was not kept. It is over five hundred and might have exceeded one thousand if the force of workers had been equal to the opportunities." Many were baptized, as a result of this movement; and the church connected with the Lintsingchow station, having over six hundred members, is now the third church in the mission in point of numbers.

Thus the one Protestant missionary of 1860 in North China has become the sixty-three of 1912, besides hundreds of those of other Boards; the one or two or three "helpers," slowly added during the earlier years, have become the two hundred and forty Chinese workers, among them six ordained pastors and more than fifty preachers, now connected with the mission; and the ten or more church members of 1863 have become the more than four thousand of 1912, gathered in twelve churches, three of them in the Peking field self-supporting.

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## EVANGELISTIC WORK FOR THE WOMEN OF CHINA IN ITS NEW DAY

BY MARY H. PORTER

Miss Porter, who went to North China in 1868 and who returned to this country last summer, is peculiarly fitted, from her long experience in teaching and evangelistic work, to present this subject to our readers.

OUR study book for the year, and every periodical we take up, proclaim the greatly changed conditions in the newly formed Republic of the Orient, and the unparalleled opportunity presented to the Christian church. The North China Mission sends, from its annual meeting, a call for *twelve* single ladies to work among the women and girls of that land, and in so doing, ask for not more but fewer than the urgency of the need demands. Leaflets and other current literature are constantly drawing attention to the changes which have come about in public opinion, and dwelling upon the rare possibilities of the immediate future. Most of these appeals are sober and truthful, in no wise exaggerating the urgency of the situation, or the hopefulness of the work at this time of quickened life in the nation. There is however another side equally true and equally urgent which,

in the dazzling light of the "New Day," may be easily overlooked. It is to this side that I wish to call the attention of the women of our churches, especially that of those high souls who are listening to a personal call, in their own hearts, and seriously considering whether to respond "Here am I, send Me."

Of the young women who go within the next few months or years to China a minority will be needed in the ports or other education centers to teach English and Western sciences and to meet the growing demand for leaders in social and philanthropic work among the higher classes, but the large majority should seek their tasks among the lowly, in the interior stations and the almost boundless country fields. At once the questions will arise, "Why take cultured Western women for such rudimentary service? Should not Chinese women whom they have trained prove competent for such tasks and leave the American teacher to multiply her usefulness by equipping yet others for the wide fields?" "We have not so learned Christ" who "took upon himself the form of a servant" and led before he sent his disciples up and down the dusty weary ways of the Galilean plain and over the rocky steeps of Judea.

These youthful Chinese sisters of ours, the first fruits of our academies and colleges, are peculiarly fitted to be, under the stimulus of teachers from the West, the instructors in our schools, and our aids in many forms of work among the cultured women of China. Some of them, we hope many, will make the homes of the Christian pastors places of light and inspiration, and give a new ideal of family life to the communities in which they live. If such homes are to be placed in the centers of the agricultural communities, in large villages rather than great cities, their fields covering wide country districts, and demanding much travel, and many discomforts that they may be reached, who shall show them that such work is worthwhile if not the woman from the West? She has long years of Christian training behind her, a heredity of Christian privilege, and she has seen in her own land what rich fruitage has come from the home mission church. Who but she should stimulate and encourage her Eastern sisters to attempt great things and expect great things from these rural fields?

The Chinese church is by no means lacking in men and women who are ready to give themselves to self-sacrificing service, but their estimate of the respective value of different forms of work, will be, *should* be, largely influenced by ours. If the Master said, "For your sakes I sanctify (separate) myself," must not his followers in their desire to create ideals for those under their care, share not only the more attractive but the lowliest tasks?



The old conditions of life still bind the majority of the Chinese nation. They are for the most part very poor. Unnumbered thousands live upon the very verge of starvation. Each season of drought, or of flood, sweeps myriads over the verge. Their homes are bare not only of the comforts but of what we deem the very necessities of life. To live and labor among them is an offense to every sense of the woman trained to neatness and dainti-



STARTING ON A TOUR

ness. A young Chinese woman educated in one of our schools, with habits of personal fastidiousness, cultivated both by precept and example, suffers perhaps more keenly than her sister of the West. Love them truly as she may, they are not her *very own people* to the missionary. I know from personal experience that it is easier to meet squalor, and endure odious sights and vile odors among an alien people than among one's compatriots. There is neither the same sense of shame, nor of disgust. If this is true can we ask our pupils, and others led through our

influence into the light, to take up tasks in which we are loth to labor with them?

Is the service then to which we invite the thoroughly qualified and trained teachers from this land an unattractive one? One of the wisest and most successful of modern missionaries once said to me in speaking of country touring in a difficult field, "It is the *very heart* of missionary work." So it seems to many another who has given to it the best of life and strength through years of seed sowing and of patient culture. In thinking over the young women now occupying the places of trust and influence in the Chinese church, as one after another comes before me, nearly all are those from homes and surroundings which held, in the beginning, no special promise. It is because of brave souls ready to "sow beside all waters" that we no longer labor alone, but have "true yokefellows" in those brought into Christ's Kingdom from homes of poverty and from regions remote from the great centers.

Do you ask, "What is the specific evangelistic work?" Its forms are as varied as the personalities of the workers. It differs from that of school and hospital, in both of which it often abounds, and to which it should be most closely allied, in that it has but one absolutely essential element. That is, whatever may be the method, it is a *seeking the lost*, the being a "*fisher of men*." In new fields, in the earlier years in all the China fields, it meant the gaining access to the ignorant and indifferent, the overcoming the dread or hatred of the foreigner and all her obnoxious ways. It still means, "becoming all things to all men."

There are few parts of the region now covered by our organized missions in which the point of departure may not be a Christian chapel or a Christian home. Fewer still in which one may not secure the companionship and aid of some sister in the church of more or less education, as counselor, assistant, and often most efficient opener of the way into homes and hearts. In one station there were held last year, in as many different centers, fourteen *Station Classes* in which four hundred women received from ten to twenty days of instruction. In none of these classes were the foreign (missionary) teachers present for more than a few days of the session. The Institutes, as they might well be called to take a Western name, were often organized and in each case carried on by the women of the church. Some one of larger experience was made the leader, and those unequal to such responsibility set to the patient teaching of characters. Whence came such a number of helpers in country districts far from any large center? From the unwearied labors of a few elect women who for many years

“in season and out of season” have gone in summer’s heat and winter’s cold from village to village proclaiming the “good news of the Kingdom.” Among those now their joyful coadjutors are not a few who at first determinately resisted the effort to persuade them that women could be taught to read, or that there would be any value in the acquisition if they could. From that station have gone pupils to the higher schools in the north who have become leaders in more than one center and whose influence is now felt in wide circles. Had we had women of like faith and long-suffering patience in each station during the life of the North China Mission we



BIBLE WOMAN'S TRAINING SCHOOL

might perhaps no longer need to plead for foreign workers for these fields, but because there have been so few such leaders, the native sisters ready to take heavy responsibilities are also few, and we must still give to the newer centers the inspiration and brooding love of the missionary lady to nourish and keep alive the recently kindled desire and power of these often shrinking, almost always overburdened, sisters in Christ to become helpers in the work of the church.

The call to China is not alone, I think not *chiefly*, for exceptional women to labor among those of education and position, but for those in large numbers who will “count it all joy” to go to the humble homes, in out-of-the-way places, and there plant, by His grace, little Gardens of the Lord.



Seekest thou great things for thyself, dear young sister? A place in which you will be often in contact with those whom the world counts distinguished, and of high position? Seek it not, but rather give your life gladly, unreservedly, to lowly service for the ignorant and downtrodden, that you may see not yourself, but *them* exalted, and you will learn something of the wonderful joy of Him who bound up the broken-hearted and restored that which was out of the way.



WOMAN'S STATION CLASS ROOM, PEKING

Would I counsel the church then to neglect the open doors which lead to the homes of women of wealth and title, which give one admittance to the centers of the new life of patriotism and beneficence of some of these Chinese sisters? By no means, the doors have been set before us by him who is Lord of the harvest and he surely has work within them for some of his children. I only press upon those looking toward the Chinese field to keep well in mind that that great land is still full of those to whom little light has come. That superstition, ignorance, poverty and want are still entrenched there, and that there is need, need beyond telling, of women of consecrated lives who shall long to give of their large endowment and rich

stores of knowledge, power and love to "even the least of these." To one who so gives, the call to different service may come—*only* those who so give, are fit to be guides of those trained to look with disdain upon the lowly. Such a woman whose every gift and grace is consecrated, will win the woman of trained intellect and social grace, and how much a few such lives would mean to China *now!* Such there are, "chosen and called," and whether they are found like lilies in a dunghill or in homes of culture and worldly station, to win them for our Lord is an ambition worthy the child of a King.



## THE MISSION BAND "WORK HOUR"

BY MARY PRESTON

The practice of giving our children "hand work" in connection with their mission band activities is the outgrowth of a threefold need. As much criticism is yearly directed against it, and since in nine cases out of ten this particular portion of the Band program is a "thorn in the flesh" to leaders, a consideration of the reasons for it may not be amiss.

Briefly put, the needs are these: first the necessity of supplying some physical activity through which emotions aroused within the children by knowledge of missionary need may find expression—for better that a boy should never have awakened within him the desire to help than that, so desiring, he be shown no way; second, the need of giving each child as intimate and personal a connection as possible with actual mission work that it may seem *real* even though it may never be really seen; and third, the pressing need of the missionaries themselves for the very articles which children can make, or can make possible for them.

Unless a leader so arranges and guides her "work hour" as to minister to each of these three needs, it is not performing the service for which it was provided and is, in a proportionate degree, failing of its greatest value. Yet surely no device ever adopted by a leader is more useful to the Band than this can be, if well planned.

It is of course essential that each child should perform his share of the work voluntarily, in order that it may become an expression of his own feelings. "Driving" will not do in such a case, and the leader

must have this in mind when deciding what the work is to be. A second requisite is that the mission band should know to whom the articles made, or those to be bought with the money earned, are to go. It is not enough that its members are told after the box is prepared. Every stitch should be taken and every picture pasted with the knowledge in mind. Nor are bare facts sufficient. The leader should take pains to gather all the interesting information possible about not only the missionary but also the place and the people who will be helped. It is well that stories be told of the good which other boxes have done, too. How "Ang-oi Earned Her Name," a tale appearing in the November *Mission Dayspring*, is an example of such stories.

The choice of desirable work, while often considered a problem, is really not limited, for articles made, if not appropriate for a box, may just as well be converted into money. The children can then reinvest in soap or combs, ribbons, cotton cloth, picture books, toys, toweling, sewing materials, kindergarten supplies, handkerchiefs, tooth brushes, wooden beads, balls, small hand mirrors, Christmas decorations, or a hundred other things. A card sent the Junior Secretary will procure a still longer list than this for you as well as the name of some missionary particularly in need. In a school of six hundred where Christmas gifts must be found for everyone, even the least of such things is welcome indeed! Nothing of course is more desired than picture cards and dolls. Even old women are delighted with the latter. But the things which can be bought with the money earned by selling fifty almanacs, or by gathering and disposing of old rubber, or by selling the fancy work, dusters, bookmarks, brass work simple baskets fashioned in work hour are most acceptable.

One missionary writes of having to make over old calendars for her older girls because no other Christmas presents were at hand. Surely if it is within the power of our children actually to meet a tangible, practical need upon the very mission fields about which they are being taught, and if the meeting of this need not only benefits themselves but also lifts a burden from the missionaries, that leader who discards or neglects her "hand work" may well indulge in sober second thought on the matter.

It is both a sign of inefficiency and very poor policy not to get full value from every undertaking upon which time and strength are expended. Have you a mission band and a "work hour"? Is it meeting the needs for which it was created? Then why not keep those needs in the foreground through this coming year? You will find that it pays for the children, for the missionaries, and for yourself.



# Board of the Pacific

For list of officers see second page of cover

The first week of September was spent by the presidents of our Coast Branches in council at Berkeley. The financial budget, improved **Leaders in** methods all along the line, and detailed plans for the year **Council.** were the topics that were of absorbing interest. One morning was spent with Rev. Emery Ellis of Lintsingchow, North China, getting his viewpoint, and gaining much valuable information in regard to that field; another was filled by a conference of deepest interest with Miss Mary Ledyard, about to go out to the Foochow Union Kindergarten Training School. These conferences are of very great value, and it is earnestly hoped that representatives from Idaho, Utah and Nevada and Arizona will soon be able to be present at such times.

The women of the Southern California Branch are to be congratulated in that one of their generous gifts has been applied to the "chief corner-  
**A Gift for** stone" and to the surrounding walls of the new Doshisha **Pacific Hall.** building to be known as Seiwan Kan, Pacific Hall. This building is rapidly approaching completion. Who will count it a pleasure and a privilege to round out the full \$20,000 it has cost, by giving the last \$2,000?

A happy feature of our Annual Meeting was the evening given to Miss Mary Ledyard, September 4th, suggested by one of our young college **Reception to** women, and carried out to the minutest detail of an **Miss Ledyard.** ideal reception by the Young Ladies' Guild of Oakland First. Among the speakers were two who have seen happy years of service in Foochow, Mrs. Hinman and Mrs. Geo. B. Smyth. Mrs. Smyth is president of the Coast Branch of the Methodist Woman's Foreign Missionary Society. When a young woman she went to the aid of Miss Garetson at Foochow. She said that at that time the different Boards thought they had arranged a most fortunate plan of comity when they parceled out the field, one corner to the Congregationalists, another to the Methodists and another to the Anglican; but now how much more ideal was the plan for perfect union in service!



Miss Ledyard sailed on the Mongolia, September 14th, from San Francisco. Miss Edith Parsons and Miss McNaughton sailed on the S. S.

**Outgoing** Haverford, from Philadelphia, September 21st, going to **Missionaries.** together to our American School for Girls at Brousa. It was a rare privilege to meet Rev. and Mrs. Chas. M. Warren, as they passed through San Francisco, *en route* to Tottori, Japan.

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## THE ANNUAL MEETING

BY JENNIE L. BARBOUR

A large and representative audience gathered in the First Congregational Church of San Francisco, September 4th, at the thirty-ninth annual meeting of the Woman's Board of the Pacific. The devotional exercises of the morning were led by Miss Laura N. Richards of the Northern California Branch and the noontide Prayer Service by Mrs. J. H. Williams, president of the Southern California Branch. The opening service of the afternoon was conducted by Mrs. R. S. Osgood, president of the Washington Branch, and the day was brought to a close by a few words from Mrs. Walter Hoge, president of the Oregon Branch. The theme of the meeting was: "New Day in the Orient: New Opportunities, New Responsibilities, New Methods." Each leader and each speaker dwelt on these ideas, and every listener must have felt that it was a blessed privilege to be able to help even a little in such great things. The various reports were all encouraging.

Rev. R. S. Emrich spoke of his work in Mardin, Turkey. Like all missionaries, he told of barriers removed and of the opportunities for preaching the gospel more numerous than could be met by the present force. Rev. and Mrs. Emery W. Ellis of Lintsingchow, China, also spoke. Mr. Ellis said that it was the visit of Horace Tracy Pitkin to his college in student days that turned his face toward missionary work. After eight years of preparation, and eight years more of service, he was more than ever rejoicing over his choice of life work. Mrs. Ellis, in a very bright, vivacious way, told of the wonderful work of our own Dr. Tallmon. Dr. Tallmon's father was in the audience, and it must have warmed his heart to hear of the many beautiful things his daughter is doing to relieve suffering humanity and to brighten the lot of many sad hearts. "Oh, women of the great West," said Mrs. Ellis, "do send more doctors to help the people!" Dr. Harriet Parker of Madura, India,

spoke of her hospital and touring work. It is the same cry from every country: Opportunity on every hand beyond the strength of the few missionaries we have sent. Another great joy of the day\* was the presence of our Miss Mary F. Ledyard.

The following resolutions were adopted at the meeting:—

WHEREAS, Three directors of this Board, namely, Mrs. H. E. Jewett, Mrs. W. J. Wilcox and Mrs. H. R. Miles are about to retire from active service thereon, and

WHEREAS, Mrs. Jewett has served for thirty-three years (the first ten as foreign secretary, the second ten as president, and the remaining thirteen as Branch secretary), and

WHEREAS, Mrs. Wilcox has served for seventeen years as Home Secretary, and

WHEREAS, Mrs. Miles, coming to us in more recent years has added force and influence to the work, and

WHEREAS, all of these women have rendered most loving and valued service; therefore be it

*Resolved*, That the Woman's Board of Missions for the Pacific extends to these workers its loving appreciation of their faithful work, and deep regret that they must leave the ranks; and *Resolved*, that a copy of these resolutions be spread upon the records of the organization.

Mrs. Jewett and Mrs. Wilcox are daughters of the ever-honored Mrs. Dwinell, one of the founders of the Board, and they have but followed in their mother's footsteps.

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We are thankful to have lived to see the great awakening in China. Missionaries and Christian educators have been working and praying for it, but it has come long before they expected it. The suddenness of the transformation leaves us breathless, and we find ourselves almost wishing that it might have been more gradual. The renaissance of the East is one of the greatest movements the world has ever witnessed, and is fraught with more consequences for the future course of civilization than we can foresee. The opportunity is given to the Christian educators not to stand aside and watch the process as spectators, but to play the important part of guiding and training many who will become influential in the shaping of the new China and of leavening the civilization that is to be with Christian life and principles.—*The International Review of Missions.*

## THE BLESSED DAWN

This hymn was written in 1895 by Mrs. Caroline R. Allen, for forty years a missionary to the Armenians, and sung at the annual meeting of the W. B. M. P. by request of her daughter, Miss Annie T. Allen, the W. B. M. P. missionary who was at the time *en route* to the work in Brousa.

The blessed dawn is breaking  
And soon the full-orbed day  
On Eastern lands awaking  
Shall roll the mists away.  
The long dark night of sadness,  
Replete with sins and woes,  
Shall change to days of gladness,  
Which ne'er shall wane nor close.

The mountain tops are glowing  
E'en now with rosy light,  
And soon to valleys gliding  
Shall lift the veil of night.  
The souls that long have languished  
In utter gloom and fear,  
No longer lie as vanquished,  
But rise to hope and cheer.

O Sun, Thy light is hastening  
To reach the noontide sheen,  
That lands in darkness weeping  
May rise to greet Thy reign;  
Thy blessed reign shall loosen  
The prisoner's long-wrought chains;  
From bruised hearts and broken  
Shall banish griefs and pains.

Awake, O land, and welcome  
Thy Saviour and Thy King,  
Each heart and home wide open  
To let His glories in.  
Ye angels join in singing  
The sweet, redemptive song,  
How souls in midnight groping,  
Into the light have come.



## OUR FIELD CORRESPONDENTS

Mrs. Giles G. Brown writes from Vaddukkodai, Ceylon:—

Mr. Brown and I spent an interesting day on the island of Valany a week or two ago. Crossing the lagoon in a tiny boat which appeared to be just a single hollowed tree trunk, we found on the other shore a bullock cart waiting for us in which we rode to the house of Pastor Hitchcock. It was Sunday and the day for communion service for the handful of Christians who live on this island. The service was held in the schoolhouse as the church building for the islands is on the next island, Pungudutive. There were only eleven or twelve persons to take part in the service, including two Jaffna College boys who have just joined the church. There was no Sunday school held that day, for at the near-by temple a ten days' festival was going on and all the Sivite boys were attending that. The usual Sunday school is made up almost entirely of boys from Sivite families. At three o'clock in the afternoon we went to another school three or four miles away to visit their Sunday school. Here a young man and his wife who have recently been placed in charge have already built up a good school. When they began six months ago the average attendance was about thirty; now it is seventy. As the neighbors had heard we were coming the men and women assembled to see the visitors. As there were over one hundred in all, some thirty adults being present, we did not miss the opportunity for a gospel talk besides the children's lesson. We were especially pleased with the way the native pastor adapted himself to those Sivite men, giving his message in a way to arrest their attention and win their consent.

In a group of village women such as we saw there, the beauty, grace and dignity of the teacher's wife, an Uduvil graduate, was very notable. She is herself a native of a neighboring island and ten years ago was just like the ignorant, half-dressed children composing the school to-day. When we see the flower that can blossom from such unpromising buds we thank God for Uduvil school.

You will remember Mrs. Chelliah the teacher and Bible woman at whose house we had the little meeting of which an account was given in *LIFE AND LIGHT* last year. The owners of the house now need it, for a married son with his family have returned from Rangoon and the grand-

father's house is overflowing full. So Mrs. Chelliah has to give up the house. The owners have most kindly allowed her to live there without paying rent for the past year or two. There is no other place available for her in the village. We cannot afford to buy land and build; so we thought we would change her work and let her go to the Inuvil hospital to learn nursing. It would be most convenient for Dr. Curr if she could have at least one married woman on her staff of nurses. When Mrs. Chelliah told those neighboring women that she was going to leave the school and the village, they raised such a vigorous protest that we were compelled to pay attention to it. They said she was the only one they had to teach their children anything good and to bring themselves any comfort in gospel meetings. They begged her to stay and said she could have a place on their compounds to build a little house without buying land, if only the missionary would provide the building. When we are meeting such bitter opposition from the Sivites in many quarters, to receive this hearty expression of the love of these women for the Bible woman and of their appreciation of the good she is doing them, is a great comfort to us.

*Miss May Morrison writes from Barcelona, Spain:—*

This last year has been one of development rather than of notable changes in our school life. We found it necessary to secure additional quarters for dormitory use the first of the year, and fortunately were able to do so in a house adjoining one of those we already occupied. There was a considerable increase, too, in the number of day pupils in spite of our distance from the center of town which at one time we feared might prevent our having a real day school department.

The new girls were a most interesting, cosmopolitan set. Among them were Americans, Spaniards, English, French, Swiss and one little Boer girl from South Africa. They came too from all classes of society, ranging from the humble families of the Spanish Protestants to the daughters of lawyers, deputies and retired property holders, the latter all Catholic. These differences in nationalities, religion and social position, however, do not seem to prevent the forming of close friendships and the girls all gain in broadness of character from their contact with each other. Strangely enough, the Catholic girls are among those who seem to enjoy most taking part in our Sunday evening Christian Endeavor meetings.

We were able to add to our curriculum this year a Domestic Science

Course given by Miss Edith Blair, who has taught this same subject for four years in the Porto Rican schools, and it has proved quite popular. We are hoping to develop it considerably this year, though we are much hampered by the need of the material so essential to such a course. The utter lack of scientific or hygienic methods in Spanish housekeeping makes this subject specially practical and useful, and we are glad to see the enthusiasm with which the idea has been welcomed.

The school suffered a great loss at the opening of the school year by the withdrawal of Miss Page, one of the oldest members of the faculty. After a few weeks in the Barcelona hospital, she left for her home in America, where she died in July. Her love for Spain and devotion to her work among the Spanish girls endeared her to all who felt that common interest, and created for her a place that will be hard indeed to fill.

Our dissatisfaction with the five houses we have been occupying this last year elicited from our landlord an offer to put up between our two largest houses a fine, big building, more than equal in size to the other three, and in January we decided to accept his offer and the work begun immediately. He agreed to follow Miss Webb's plans entirely, and from that time on, she has given much of her time and thought to the arranging of rooms, stairways and closets, to such good effect as to win the outspoken admiration of the architect. The building is four stories high, besides a basement, and has a large assembly hall and a good sized room for a library, two essentials for a school with which we have not heretofore been provided. The building was promised us for the first of October, but as the time draws near, it is evident we will have only partial use of it at that time, and will have to move in gradually as different parts are finished.

As we come to the beginning of another year, we are full of plans and hopes for what it may accomplish. The knowledge of what has been done and is being done by the girls who have gone out from the school in previous years is a great incentive to the bettering and enlarging of the work, and the interest and practical help of our friends in America is a constant encouragement to renewed effort to make the school life effective in character building and preparation for a fuller Christian life for all these girls.

*Miss Stella W. Loughridge writes from Talas, Turkey:—*

I want to tell you of our Commencement in Talas. Every year Commencement time seems better than ever before. This year we had quite a

succession of events, beginning with the Baccalaureate on Sunday afternoon preached by the new Bishop of the Gregorian Church of Cesarea and lasting through Thursday morning when the regular Commencement program took place.

The Baccalaureate Service was held in the new building. We used the big dormitory room on the second floor, the room we are thinking of using for a chapel if we can have the extra thousand dollars to finish up the third floor. The audience was very large as everybody, both Protestant and Gregorian, was eager to hear the Bishop. This is the first time we have ever had a clergyman of the Gregorian Church take any official part in our public exercises, so it was looked upon as quite an event. This man is a newcomer here and is very cordial to the missionary circle, and speaks in praise of our work at every opportunity. When we thanked him for coming to speak for us, he very simply answered, "It is my duty. There is no difference in my mind between this school or our own church school. I owe a duty to both." That is the tone he has taken all through and we hope his presence and influence in the Cesarea field will be to the furthering of greater sympathy and co-operation between the missionaries and the Gregorian people. Here in Talas the Gregorians have always held themselves very much aloof.

Monday afternoon was the time of the program in which the music pupils showed their work and recitations and essays and dialogues in the different languages of the school which helped the people to see what the school is trying to do in such lines of work. Again our big hall was filled. This dormitory room holds between four and five hundred people most comfortably. Everybody was delighted with our new building—so strong and light and airy, and many began to think and talk of sending their daughters to us next year.

Our girls did finely in their work on the organ and in the other parts of the long program. Our music teacher (one of our own graduates who has studied music in Marsovan) deserves great credit for her work in music training this year. We are hoping for a piano before very long. A year ago our girls' school *alumnae* set out to raise money for a piano to be presented to the school as a gift from the *alumnae*. A committee was appointed and the work was begun. At their meeting this year the committee made its report. About sixty letters had been sent out to different *alumnae* besides personal interviews with many other members and friends. Half the sum necessary has been raised. We cannot get our piano this summer as we had hoped to do but we have hopes that we



may get it before January, or at least order it. All the girls are going to try to raise some money this summer. One little girl came just the other day and begged for work "to earn money for the piano." We feel sure that a piano would help to attract girls to our schools and as people who can afford to give their daughters lessons are willing to pay much more for piano lessons, I think a piano would be a good investment.

Recent letters from Chisamba, West Africa, give details of the disastrous fire which occurred in August.

I regret to report that Chisamba station has had a disastrous fire, destroying the carpenters' shop, the Misses Melville's house and store, and the girls' compound. We were fortunate in confining the fire to these buildings only, as at one time we feared the whole of the missionaries' houses and hospital would be destroyed.

The cause of the fire was very trivial. During the past week the members of the station have been burning the grass near to the various mission buildings. This is always done at this time of the year to prevent the grass, which is very dry, catching of its own accord, and so endanger the buildings. Last Saturday a large portion of grass was burned, and when the desired part had been burnt the fire was put out. On Monday afternoon at 1.30, two young fellows of the station passed this part that had been burnt and saw the grass smouldering, hardly enough to trouble about, and only as an afterthought did they decide to stamp it out. Through carelessness, a spark caught in the thatch of a near-by building, and almost immediately the whole roof was a mass of flames. The bugle was blown and the church bell rung, so very soon we had crowds of willing helpers. The native women brought water from the near-by stream and the men moved the articles from the near-by buildings. A strong breeze was blowing and in an almost incredible time the carpenters' shop was on fire. The first roof to catch fire was that over the ox wagon given the station by the Sunday-school children of Canada. This wagon was immediately moved and is still as good as ever. The wagon shed caught first, then the outside workshop, then the carpenters' shop. We saved nearly all the tools in the carpenters' shop, but had to leave quite a lot of glass and industrial stores, when the sparks flew across the road and fired the thatch on the Misses Melville's house. We had not the slightest chance against the flames. In ten minutes the whole of the roof was on fire. The wind blew the sparks and set the storehouse, girls' chapel, girls' compound, and part of Mr. Moffatt's old

house on fire. Only by great exertions on the part of the natives was the fire stayed at Mr. Moffatt's house. We were most thankful that the blacksmith's shop and Dr. Currie's house did not take fire, else the hospital and remaining buildings would have caught.

The conflagration spread so quickly that we had not time to save many of our belongings. Our energies were spent between saving articles and preventing other buildings catching fire. Miss Diadem Bell shared the Misses Melville's house. Her end of the house was nearest the road and consequently took fire first. Miss Bell has lost almost everything. Her writing desk containing the station books was burnt up. All the station books and records are lost; a large bookcase and all books were destroyed. Miss Bell tried to save a few personal things and had her bedding in her arms and was getting more when a native seeing her danger forcibly pushed her out of the house. As it was, this native had his ears singed by the falling, burning thatch. The Misses Melville have lost nearly everything,—furniture, crockery, bedding and valuable books, pictures, china and silverware. Our food supply was in the storehouse, and this was completely burnt up,—flour, butter, preserves, sugar, etc. A few tins of condensed milk were saved, and a few tins of toasted cheese were recovered after the fire was over. My room was at the end of the storehouse, and I had not time to save a single thing, excepting a camp bed and a few letters. The girls' houses were completely burnt and the *olosela* containing their corn shared the same fate. I cannot express how thankful we were when we had the fire under control. The natives from our station and the surrounding villages did all they possibly could and the near-by Portuguese traders helped us. We were afraid that the smouldering mass of charred wood and thatch would break out again and a strict watch was kept during the night.

We four are living in the Cammack's' house for the time being, our fare being rice, biscuits and tea. We have written Kamundongo and telegraphed Bailundu, and before long shall be well supplied with suitable food. The natives are deeply grieved at our loss, and last night very few partook of their evening meal. This morning sixteen headmen from neighboring villages consoled with us. They recognize how the mission has helped them and they in turn are willing to help us. They are willing to go to the woods for new roof timbers. It has been arranged that next Monday they shall cut this timber. It only wants six weeks to the wet season, so we must hurry. We wrote Chief Kanjundu who immediately sent us a bed and some men to help if necessary.

It was a scene of desolation we saw this morning; destruction and waste at every turn. We have heavy hearts as we think of our many things that have been destroyed. Our clocks and watches were almost melted by the intense heat. All that remains of our trunks are the corner irons. Some of the work benches were burned and one of the lathes. The cooking stove is none the worse, but we do not need it just at present.

We feel very sorry that this has happened but we did all we possibly could to prevent it. It will be a long time before things here become normal once again. However, we believe that all things work together for good; and this hope within us has cheered us wonderfully.

Mrs. Elizabeth S. De Forest writes from Sendai, Japan:—

The Bible classes of Dr. W. W. White and Miss Palmer from the Bible Teachers' Training School in New York, lasted two weeks, and I attended them faithfully three hours a day. Social life was suspended then, partly for the classes' sake, and entirely through the five appointed days of mourning for the Emperor. On the latter account there are no concerts held in the auditorium, which is church and public hall. But the piano, loaned by a Tokyo lady, has been moved to a private house, and for the sake of those who live in remote places and are cut off from music during the rest of the year, informal musicals are sometimes held there. During the five days no instrument was used in the auditorium, but we sang. The police were consulted, and they said they knew our ways of doing things were different from theirs and that we would do right about recognizing what was proper. They also understood that singing is part of foreign worship. The public tennis courts were all deserted those five days, and usually they are thronged all day except the very hottest hours. It is unusual to see bows or squares of black pinned to the sleeve or breast of Japanese kimono, as is now done. I never saw it before.

The Rowlands spent two or three days in Karuizawa, and we had a breakfast together one morning—forty-five of us. Some of the Board workers from California were there with us,—Mrs. Brewer and Miss Henrietta Brewer. There were a few Congregationalists from China, Mr. and Mrs. Robert Chandler (Helen Chandler Canaday is *en route* for India and here for a week or two) and Miss Holmes of California, who however lives with a Presbyterian niece in Nanking. There were many missionaries there from China this year, more than usual.

Louise and I are with Miss Griswold this year again, and we have

some Baptists with us now for a fortnight. I lose my helper this month. I usually keep them for two years, and then the majority of them have married. This one is a Baptist and leaves to teach in the school where she graduated, and I am to have in her stead Miss Fuoni Asano, one of our own girls who graduated two years ago from this same Baptist school in Sendai where my previous four helpers graduated, and where we usually have several girls. They have a good Bible training there and Sunday-school teaching in different parts of the city.

**Miss Fanny E. Griswold writes from Maebashi, Japan:—**

The kindergarten is now in fine condition. We have three nice teachers who work together very harmoniously. The children come mostly from the merchant class, whereas formerly they were from the official class. In a few years rice has doubled in price, and it looks as if the official class could not afford such privileges for their children any longer. There are rice trusts now just as we have in other lines in America. At the beginning of this school year we invited the parents to the kindergarten to tell them about the object of the work, and to talk with them about the children. A good number of men and women responded and we had a pleasant and profitable time. The men especially seemed glad to get a chance to be there, and we heard a good deal about the children that was interesting and helpful. All these people sat on the floor in a circle, and afterwards drank tea and carried away some cakes. One child grieved because he was too big to be in the "cunning class"; another who was really little and cunning refused to be in that class. One child complained that he had mustered up great courage to say "good morning" to his teacher, and she had not taken any notice of him. We also try to have meetings for the mothers once a month but it seems often impossible.

The silk industry is the great industry here and the market days come often. Every day that has a four or a nine in it is market day, that is, 4, 9, 14, 19, 24, 29,—all these days are market days. Now because the schools and churches have Sunday every week, it is often hard to decide on times for meetings. The silk season has just passed, that is, the producing of cocoons, and now the factories and private individuals are busy reeling it from the cocoons. One sees great bags of snow white cocoons everywhere, and in some shops they are opened and piled up like snow mountains. The mulberry trees which form so prominent a part in the landscape here are now only stumps. All the branches and leaves are gone, but by the middle of summer they will have grown again and a smaller crop of summer cocoons will be produced.





## IMPRESSIONS OF THE AMERICAN BOARD MEETING

PORTLAND, OCTOBER 8-11

BY ISABELLE M. BLAKE, AINTAB, TURKEY

Besides the inspiring addresses given at the Portland meeting last week, there were several special features which contributed greatly toward the general impression of the whole as one of the memorable meetings of the Board. The great City Hall of Portland was opened for the meetings Wednesday and Thursday evenings, and the singing was led by the grand \$65,000 organ presented to the city by Herman Kotschmar Curtis of the *Ladies' Home Journal*. Mr. Macfarlane—the first artist to hold the position of municipal organist in this country—gave a recital on Wednesday night which proved an inspiring introduction to the evening meeting. . . . The congregational singing at City Hall was conducted by Mr. Wyer, who also trained a chorus of young people whose performance was greatly appreciated, but was heard all too little. The beautiful rendering of well-known hymns by the American Board quartette deepened the spiritual impression made at each meeting.

It is said by psychologists that emotions and enthusiasms aroused by telling speeches and stirring music should find some immediate practical expression, otherwise not only the effect but the enthusiasm itself will be lost, whereas such expression but deepens the spiritual source from which it springs.

Thursday morning Dr. Nesbitt Chambers made an appeal for a church building in Tarsus, in memory of D. Miner Rogers, the martyr of 1909. The audience responded by an offering of \$6,000 for the foundation of the church.

The opening meeting on Tuesday afternoon with the statesmanlike survey of the field by Secretary Barton, and the report of the home department by Secretary Patton; the Tuesday evening sermon by Dr. Watson L. Phillips with its encouraging presentation of the actual accomplishment and the development of broad ideals in mission work, showing the strength of the foundations laid by early workers, followed by a telling arraignment of the churches for half-hearted service and a call to whole-heartedness; and after all the sacrament was a fit prelude to what preceded.

That same evening there was a Christian Endeavor Union Rally in the Mother Church of Christian Endeavor, and most of the daytime services were likewise held in Williston Church. The interesting exhibits of Zulu, Chinese and Turkish curiosities, costumes and customs, as well as the tables devoted to literature and pictures, and the thoughtfully planned rest room and checking room to accommodate guests, were in the Parish House of this church.

The first subject of the Wednesday morning session was China. The speakers emphasized the splendid moral characteristics of this virile people who after 4,600 years of racial life startled the world by their display of youthful vigor and enthusiasm in the revolution of last year. They have innate capacity for self-government and have used the single tax and the town meeting for generations. By studying the solidarity of their family life, their contentment, economy and industry, their unity and love of peace, Christian nations may learn much to help them in solving the problems of their own family life and church unity. The religious systems of the Chinese, while they fall far short of the great religion of Christ, are groping after truth, and have in them qualities to appeal to a nation responsive to ideals. The Chinese with their ideals have come nearer to making good than we. They have a wonderful power of living up to an ideal once received, as evidenced by the expedition and thoroughness with which they have cast the opium curse out of China. The deficiency has been in the ideals themselves, and this has resulted in terrible sores upon the social system of China which only Christianity can help. The revolution has shown a recognition of these sores. We must bring to them the Christ who said, "Behold, I make all things new."

A brief but very beautiful service in memory of Miss Annie A. Gould and Miss Mary S. Morrill, both of Portland, the martyrs of Paoting-fu, conducted by Mrs. Daniels, deepened the solemn appeal "China for Christ."

Mr. Curtis and Mr. Cobb in analyzing the present situation in Japan emphasized the following facts: (1) The rising tide of immorality among Japanese students and the frequent epidemics of suicide present a serious condition. What Japan needs is not a moral ideal but a moral dynamic. (2) That this situation is arousing serious thought among official and intellectual circles in the islands is shown by their choice of the name "Great Righteousness" to embody the ideal of the new era, as "Enlightenment" embodied that of the past era, and by the congress of the three religious communities assembled to consider this matter. (3) The attitude of the

Japanese government toward Christianity has changed signally. It has been recognized and placed upon a par with Buddhism and Shintoism. Not only this, but many are coming to feel that a strong, spiritual religion is the only remedy for existing evils. The depth of religious feeling among the Japanese is a fine foundation for Christianity to build upon. The time for aggressive work is now.

The Wednesday afternoon session was devoted to Turkey, the political storm center of Europe. Political conditions, the conflicting races, elements and systems of thought, so closely related to Christian work in the empire, were discussed at length, together with the means by which the missionaries strive to meet the needs of these different elements. The ancient orthodox churches are being leavened in a remarkable way by modern evangelical thought. The Mohammedans, too, are responding to the help rendered by medical and educational missions, and to the simple friendliness and high moral tone of the Christian ideal. It took six hundred years to convert Europe. If it takes six hundred years to convert the Moslem world it is worth while.

The addresses of Mr. Wilder, Professor Beach and Dr. Patton, Wednesday evening, brought before the audience with conviction the splendid possibilities of the Zulu and negro races. Especially convincing was the startling contrast between Christian and heathen Africa, depicted by Dr. Patton. You have to revise all your theories of human progress when you visit a mission station in Central Africa. The fresh impact of Christianity upon a pagan mass, the cleanliness, the decency, the Christian living of the native converts have been observed by many as yet unevangelized. "Have the words found yet your village?"—"the words" meaning the whole content of Christianity, the school, the medicine chest, etc. "Oh yes, all the people in all this region are just waiting for the words to come!" In this brief reported conversation, is the African situation in a nutshell.

Thursday morning the hopefulness of the work in the interior of Turkey set us all on fire, and Dr. Chambers took advantage of this enthusiasm to make the appeal for the Tarsus church already described. Afterward Dr. Gulick described in a masterly and illuminating manner the work in different districts of Spain. In contrast with the gathering and burning of the Scriptures in Spain forty years ago, he placed the fact that recently a petition for religious liberty for Protestants bore 150,000 signatures, 95 per cent of which were names of Roman Catholics.

Thursday afternoon was the Woman's Meeting, held in the auditorium of State Street Church, Miss Daniels presided, and six brief addresses set

forth the needs, opportunities and outlook in the different fields. Miss Alice Gleason of Guadalajara spoke for Mexico, Miss Blake of Aintab for Turkey, Mrs. Charles N. Ransom of the Zulu Mission for Africa, and Miss Alice S. Brown of Peking for China. The needs of the Christian day schools in Ceylon presented by Miss Lamson called forth a generous collection.

Thursday evening—the climax of the whole, how shall we describe it? The address of Dr. Brown on “The Greater Things Ahead” and of President Capen on “Foreign Missions and World Peace” baffle any attempt at brief analysis. Dr. Brown showed that the field is the world intensively and extensively. Moral obligation is not limited. The religion of Jesus Christ is the universal and absolute religion, and world conquest for him will fulfill his own prophecy, “Greater works than these shall ye do.” The tremendous appeal of President Capen that the church demand that the diplomacy of our nation shall help, not hinder, as so often in the past, the work of changing all races into the image of God, of transforming the cannibal of yesterday into the Christian leader of to-day, of exhibiting love, the greatest power in the world, and the cross, its greatest expression, to all nations, swept the audience with a great enthusiasm for its righteousness and rightfulness.

Like the cadence which follows and emphasizes the climax, were the solemn commissioning and farewell services of Friday morning to two earnest young men soon to leave for the foreign field and the closing impressive address from the churches.

Let us sum up the impressions made by the meetings of the conference, and the spirit of intercession evidenced therein, by the words of Christ, “The field is white unto the harvest. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.”

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## THE CHAUTAUQUA ASSEMBLY AT DEMOREST, GA.

August 25th—September 4th

BY THEODORA CROSBY BLISS

To begin with, Demorest is an ideal spot for summer assemblies—after one gets there. It is four miles from Cornelia, the nearest station of the Southern railway, and connected with it by the Talulah Falls Railway. One of the irrepressible students of Piedmont College asked me gravely: “Mrs. Bliss, do you know why we are sure the Lord made the Talulah Falls Railway?” I replied that I did not know. “Because the Bible tells us that He made everything that creepeth upon the ground!”

The attendance was not large but of good quality; by that I mean that they were men and women who listened to the addresses, and then thought them through for themselves for the most part. And it was a good audience, in that they represented several states, as well as cities and villages. I had a long conference with a lady from the Congregational Church in St. Petersburg, Fla., about the woman’s work in her church;



she carried back with her a copy of the study book and copious notes on what I was able to tell her about the relation of her society to the Woman's Board. There were women present from other places in Florida, —Tavares, New Smyrna, Daytona, Sanford, as well as from other towns; and from North and South Carolina, Alabama, Virginia and Kentucky, as well as Georgia. There may have been other states represented, but I know these were as I talked with the women.

I began my platform work on Thursday morning, having the Bible Hour. That session I took "Christian Character as developed by Missions," illustrating it by instances from our Woman's Board work, though less they should think it was a woman's hour, I "worked in" some men also. Friday I took "The Place of Prayer in Missions"; Saturday, "Appreciation of the Bible,"—comparing ourselves with Christians on mission fields; Sunday afternoon I had a meeting with the Congregational women. I had expected to have it in the parlors, but when I went down I found the matron had had the boys take seats out under the trees, and it was delightful.

The *Year Book* gives the number of women members of the Demorest church as fifty-four, but I had about sixty at that meeting. I do not know where they came from but I do know that they were interested. Demorest has but one woman's organization in the church,—the Ladies' Aid; but they told me that after my visit last fall, they appointed a secretary for foreign missions. They have not been accustomed to hold missionary meetings, but we discussed the matter thoroughly, and I convinced them that they were not "busy women" more than others, and at length it was voted to hold four meetings with foreign missionary programs a year, provided I would help with said programs. Then I told of *China's New Day*. At first they were dubious, but through much talking I finally got them to buying the books, and they took all I had, my own included!

Sunday evening I talked on "The Island World of the Pacific," with special emphasis on our own share in it, from the Philippines to Hawaii. There was a large audience. Monday morning at the eleven o'clock lecture hour I spoke on "Oriental Religions in America," using their incursion in our midst as an argument for foreign missions. Tuesday morning I again took the Bible Hour with "The Greatest of These is Love—in the Mission Field," as a topic, showing how very essential it is that the missionary have a genuine love for those for whom he is working if he is to have any degree of real success. Wednesday morning Bible Hour I took the eleventh chapter of Hebrews, skipped the centuries and introduced the audience to modern apostles of faith whom I have personally known,—Paton, Grenfell, Zwemer, DeForest, Arthur Smith, Eliza Talcott, Mary Morrill, Miss Bush, etc., I tried to show how "human" these great hearts of modern missions have been and are—that to them the "joy of the Lord" was a very real factor in their lives.

Wednesday evening closed the Chautauqua when we gave the Pageant. There was a record audience and a most appreciative one. That the Pageant was a success is due in no small measure to the untiring efforts

of Miss Josephine Estes, the music teacher of the college, who not only selected the girls who took part, but assisted in every rehearsal and drilled the girls thoroughly in both the songs in English and the other languages. Miss Daniels too and her friend were most kind in helping, not only in the Pageant but in all my other meetings; but Miss Daniels' violin accompaniment to Miss Estes' recitation in the Pageant was especially beautiful and sympathetic, and was most enthusiastically received by the audience.

The Pageant closed the Chautauqua and my work. Dr. Jenkins repeatedly expressed from the platform his appreciation of the kindness of the Woman's Board in sending a representative and giving them the Pageant, and he was not the only one to voice such sentiments. Of the results of course I cannot judge. I did my best to represent the work of the Board as well as the larger work of which it is a part. One thing is certain; that the way is open for the Board to go to almost all of our Southern churches. I was asked to make a tour of Florida, by the new State Superintendent of Home Missions, Mr. Waldron, and to be present to represent the Board at all of the Association meetings. Before I left Dr. Jenkins raised the question as to whether Piedmont College could not co-operate in this southeast work, sharing the expenses, etc., with the Board. Already plans are being made for the Chautauqua of next year, in which the foreign work can have a large place, if the Boards so desire.

### OUR GOLDEN ANNIVERSARY GIFT

Our Golden Anniversary Gift has made good progress the past month, as a number of most welcome sums have come to us for our buildings. At the time of going to press (October 4th) the total of our Golden Anniversary Gift is \$12,412.06. Besides three \$100 gifts, there have been others of \$150, \$311 and \$350. One generous friend of missions has gladdened our heart by a check for \$3,000 toward the Smyrna site. The summary below shows the amounts received to date for the various buildings.

Smyrna, Turkey	\$5,840.00
Mardin, Turkey	586.42
Van, Turkey, new building	1,000.00
Hartford Branch has pledged	\$2,311
Van, Turkey, remodeling	1,000.00
Van, Turkey, furnishing	53.00
Ceylon, a village school building	150.00
Chihuahua, Mexico	1,015.41
Matsuyama, Japan	237.23
Barcelona, Spain, library shelves	200.00
Kusaie, Micronesia	350.00
Undesignated	1,980.00
	<hr/>
	\$12,412.06

## OUR BOOK TABLE

*The Changing Chinese.* By Edward Alsworth Ross, Ph.D., LL.D. Published by The Century Company, New York.

The sub-title of this fascinating book is "The Conflict of Oriental and Western Cultures in China," and the author is Professor of Sociology in the University of Wisconsin. He has been connected with several universities in the Middle West and on the Pacific Coast and has lectured on Sociology at Harvard College and the University of Chicago. He dedicates this book to "Dr. Amos F. Wilder, American Consul General of Shanghai, Friend of the Changing Chinese and eloquent interpreter to them of the best Americanism."

Published by the Century Company, the mechanical make-up is what we should expect from that house—good paper, clear type, well illustrated and indexed.

In his brief foreword Professor Ross gives us this point of view of the student who has had a wide outlook on various social conditions. He says: "The theory, dear to literary interpreters of the Orient, that owing to diversity in mental constitution the yellow man and the white man can never comprehend or sympathize with one another, will appeal little to those who from their comparative study of societies have gleaned some notion of what naturally follows from isolation, the acute struggle for existence, ancestor worship, patriarchal authority, the subjection of women, the decline of militancy, and the ascendancy of scholars."

We women, interested in the emancipation of our sex the wide world over, will naturally turn first to the chapter entitled "Unbinding the Women of China." Professor Ross admits that "as in foot unbinding so in mind unbinding, the missionaries have been pioneers." He also testifies that "the missionary home is a silent but telling object lesson." Throughout the book it is evident that our author is sympathetic with missionary effort.

When a book is praised by the secular and religious press, and also by our fellow countrymen and women who have been working for years on Chinese soil for the mental and moral uplift of the people, there can be no more thorough commendation.

G. H. C.

## ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fifth annual meeting of the Woman's Board of Missions will be held, by invitation of the Andover and Woburn Branch, with the South Church in Andover, Mass., November 13 and 14, 1912. The preliminary meeting will begin at 2 p. m., Tuesday, November 12th, instead of 10 a. m., as heretofore. The ladies of Andover and vicinity offer entertainment to accredited Branch delegates from a distance and to women missionaries of the Woman's Boards and the American Board. Mrs. M. S. McCurdy, previously mentioned as chairman of the Hospitality Committee, has been obliged to resign and is succeeded by Mrs. John B. Holt, 26 Elm Street, Andover, Mass.

No reduced rates will be given by the railroads.

## WOMAN'S BOARD OF MISSIONS

Receipts from August 18 to September 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Inc. Abbie Hart Chapman Mem. Fund,

40 00

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brackett, Treas., 69 North Spring St., Concord. A daughter in mem. of her mother, I. H. N., 48; Amherst, Aux., 35; Atkinson, Flowers of Hope, 8, Sunshine Band, 2; Barrington, C. E. Soc., 5. Jr. C. E. Soc., 2; Bath, Aux., 15; Bennington, Aux. (with prev. contri. to const. L. M. Mrs. Nathan Whitney), 13. C. R., 5.36; Bethlehem, Aux., 10; Boscawen, Aux., 6; Brentwood, Ch., 3; Campton, Aux., 17.40; Candia, Aux., 9.50; Chester, Ch., 13.65; Claremont, Aux. (50 of wh. to const. L. M.'s Mrs. George Rossiter. Mrs. Emma C. Warner), 66.28; Colebrook, Ch., 5; Concord, First Ch., Aux., 82.92, Y. W. M. S., 15, Cheerful Workers M. B., 2, South Ch., Evening Miss. Soc., 10, Golden Rule M. B., 3, Kimball Cir. King's Dau., 10; Concord, West, Aux., 10; Derry, East, Aux., 12; Dunbarton, Aux., 20; Exeter, Jr. Band, 10; Farmington, Aux., 19, C. R., 8.13; Gilmanton, Ch., 3; Goffstown, Aux., 36.27; Greenfield, Aux., 2.75; Greenland, Aux., 35; Hampton, C. R., 5; Henniker, C. E. Soc., 25; Hinsdale, Aux., 18.19; Hollis, Aux., 16.43; Hooksett, Ch., Mrs. J. H. Bliss, 5; Jaffrey, Aux. (25 of wh. to const. L. M. Mrs. Bertha T. Danforth), 28.50; Keene, First Ch., Aux., 26; Kensington, Ch., 3; Kingston, Aux., 4; Laconia, Aux., 60; Lancaster, Aux. (to const. L. M.'s Miss Cora H. Brown, Miss Grace Timberlake), 50; Lebanon, Aux., 56.50; Lee, Aux., 5; Lisbon, Aux., 18; Littleton, Aux., 15.40; Lyme, Aux., 52.18; Manchester, First Ch., Aux., 90, Wallace M. B., 12.50, C. R., 2.50, Franklin St. Ch., Aux., 120, Jr. S. S., 5; Marlboro, Aux., 7.10, C. E. Soc., 5; Mason, Aux., 5.25; Meriden, Aux., 20; Merri-

mack, Aux., 25; Mont Vernon, Aux., 9.50; Nashua, Aux., 9.05, First Ch., Adelphean Club, 14.50, New Boston, Aux., 10; Newfields, Aux., 4; Northwood, Aux., 18; Penacook, Aux., 50; Piermont, Homeland Cir., 8; Plymouth, Aux., 33; Portsmouth, Aux., 117.75; Rindge, Aux., 20.30; Rochester, Aux., 29, King's Dau. Cir., 10; Seabrook and Hampton Falls, Aux., 6; Stratham, Ch., Ladies, 15; Sullivan, Ch., Ladies, 2.50; Troy, Friends, 5; Wakefield, Aux., 7; Walpole, Aux., 35; Webster, Aux., 17; West Lebanon, Aux., 20; Wilton, Aux., 18.45; Winchester, Aux., 42. *Jubilee*, Concord, 20. Less expenses, 6, 1,738 86

## VERMONT.

Deceased Friend, 100 00  
*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Acuteyville, Aux., 5; Bakersfield, Aux., 6; Barnet, Aux., 15; Barton, Aux., 30; Bellows Falls, Woman's Assoc. (Th. Off., 52.82) (125 of wh. to const. L. M.'s Mrs. Cynthia Finley, Mrs. F. A. George, Mrs. F. S. Livermore, Mrs. A. P. Pratt, Mrs. Eliza J. Upham), 137, Perfect Flower M. C., 9.21, Whatsoever M. C., 9.21; Bennington, Second Ch., Aux., 25; Bennington, North, Aux., 19.50; Benson, Ladies' Miss. Soc., 25; Berkshire, East (with prev. contri. to const. L. M. Mrs. Hannah S. Peterson), 17; Bradford, Aux., 20; Brattleboro, Aux., 66.78; Brookfield, First Ch., Aux., 14; Burlington, College St. Ch., Aux., 47, Finding Out Club and C. R., 4, First Ch., Aux., 54.50; Cabot, Aux., 10; Charleston, West, Aux., 5.25; Chelsea, Aux., 10; Colchester, Aux., 5.50; Corinth, East, Aux., 14; Cornwall, Aux. (25 of wh. to const. L. M. Mrs. Curtis H. James), 39.65; Coventry, Aux. (with prev. contri. to const. L. M. Mrs. M. W. Hale), 18, Prim. S. S., 2; Craftsbury, North, Aux., 15; Danville, Aux., 22.75; Derby, Aux., 8.75; Dummerston Station, Aux., 8; Enosburg, First Ch., Aux., 20; Essex Junction, Aux., 15, Jessie Ferrin



Club, 2; Fair Haven, Aux., 20; Georgia, Aux., 14; Glover, West, Aux., 10; Grafton, Willing Workers, 3; Hardwick, East, Aux., 12.85, S. S., 5.50; Hartford, Aux. (25 of wh. to const. L. M. Miss Lizzie Lyman), 26.50; Jeffersonville, Aux. (to const. L. M. Mrs. Helen L. Griswold), 25; Jericho Center, Aux., 5; Johnson, Aux., 23, Infant Cl. S. S., 5.23; Ludlow, Aux., 35.85; Lyndonville, Aux., 18, Busy Bees (to const. L. M. Miss Leone Gandette), 25; Manchester, Aux., 15.50; Middletown Springs, Aux. (25 of wh. to const. L. M. Mrs. Lucretia Haynes), 25.48; Montpelier, Bethany Ch., Aux., 28.85; Newbury, Aux. (50 of wh. to const. L. M.'s Miss Margaret Fabyan, Miss Mary E. Wells), 70; Newbury, West, Aux., 3.50, C. E. Soc., 1; New Haven, Aux., 3.25; Northfield, Aux., 26, Jr. C. E. Soc., 2; Norwich, Aux., 20.05; Orleans, Aux., 39, Jr. C. E. Soc., 1; Orwell, Aux. (with prev. contri. to const. L. M.'s Mrs. Henry Hack, Mrs. S. L. Stevens), 48, C. E. Soc., 12.50; Peacham, Aux., 27; Peru, Aux., 10; Pittsford, Aux., 104.35, Nickwackett Club, 5, C. E. Soc., 5; Poulney, East, Aux., 5; Post Mills, Aux., 32.30; Randolph Center, Aux., 11.50, S. S., 2, C. E. Soc., 4; Richmond, Aux., 2.50; Royalton, Aux., 10, C. E. Soc., 2.50; Rutland, Aux., 20; Rutland, West, Aux., 13; Sharon, Ladies, 4; Sherburn, Ch., 2; Shoreham, Aux., 30; Springfield, Aux., Th. Off., 95.40; St. Johnsbury, North Ch. (75 of wh. to const. L. M.'s Mrs. Alice M. Caswell, Mrs. Lula B. Farmer, Mrs. Laura F. Heathy, 86.49, Miss. Round Table, 50, S. S., 10, South Ch., Aux., 159.45; St. Johnsbury Center, Aux., 3; St. Johnsbury, East, Aux., 8; Strafford, Aux., 10, C. E. Soc., 5; Troy, North, Aux., 6; Underhill, Aux., 10; Vergennes, Aux., 30; Waterford, Lower, Aux., 2.75; Westford, Aux., 7, Daisy Chain, 10; Westminster West, Jr. C. E. Soc., 1; Williamstown, Aux., 26, C. E. Soc., 2; Windham, Aux. (Th. Off., 3.60), 7.60; Winooksi, Aux., 3.50; Woodstock, Aux. (Th. Off., 83.61), 115.21,	
	2,163 77
Total,	2,263 77
MASSACHUSETTS.	
<i>Andover and Woburn Branch.</i> —Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence, Billerica, Aux. (25 of wh. to const. L. M. Miss Angie M. Copeland), 37; Lawrence, Trinity Ch., Aux., 31.17, C. R., 9.18; Lowell, Highland Ch., Mrs. J. G. and Miss Helen Buttrick, 50; Reading, Aux., 44.75, C. R., 25.25; Tewksbury Centre, Miss. Soc., 15; Wakefield, C. R., 7.41; Winchester, Do-Something Band, 5, First Ch., Aux., Mrs. N. W. C. Holt, 10,	234 76
<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield, Great Barrington, Aux., 60.50; Hinsdale, Aux., 12.91; Housatonic, Aux., 11.25; Lee, Aux., 527.15; Lenox, Ch., 1.50; Richmond, Mrs. William M. Crane, 100, Aux., 29.50, Richmond Furnace, S. S., 4 Less expenses, 10.60,	736 21
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford,	
Bradford, Aux., 28.35; Haverhill, Union Ch., Aux., 10; Ipswich, First Ch., Aux., 19.84, Five Girls, 21.45; Merrimac, Ch., 11.62, C. R., 7.35; Newburyport, Belleville Ch., Girls' Travel Club, 16.10, Central Ch., Helpers' Club, 50 cts., C. R., 5.55; West Newbury, Second Ch., Aux., 5.50,	126 26
<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly, Gloucester, Trinity Ch., Aux., 28.08; Lynn, Chestnut St. Ch., 5; Salem, Tabernacle Ch., Pro Christo Soc., 10,	43 08
<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield, Buckland, Boy Scout, 25; Greenfield, Aux., 18; Northfield, Aux., 24.55,	67 55
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton, Cummington, Village Ch., 10.40; Greenwich, Aux., 14.60; Hatfield, Aux., 2.85, Wide Awakes, 7; Westhampton, Aux. (to const. L. M.'s Mrs. George Batchelder, Miss Grace Edwards, Miss Barbara Kruija, Mrs. A. D. Rice), 100, Lanman Band (25 of wh. to const. L. M. Gladys Erving Howard), 40; Worthington, Aux., 10,	184 85
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro, Holliston, Grace Ch., Aux., 38, Miss. Club, Mite-box Opening, 4.50; Wellesley, Miss Sarah F. Whiting, 20, Wellesley College, Friends, in mem. of Miss Lucia F. Clark, 20,	82 50
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan, Abington, Aux.,	9 32
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common, Fitchburg, Rollstone Ch., Aux., 15.75; Pepperell, Aux., 42,	57 75
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River, North Attleboro, In Memoriam,	10 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Friend, 100; Chicopee, Third Ch., Aux., 20.75; Huntington, Aux., 15; Springfield, First Ch., Miss. Club, 10, Hope Ch., Aux., 41,	186 75
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Boston, Union Ch., Aux., 100; Boston, East, Baker Ch., 2.62; Chelsea, First Ch., Y. P. Soc., 5; Dorchester, Pilgrim Ch., Jr. C. E. Soc., 25; Everett, First Ch., C. R., 12.50, S. S., Prim. Dept., 1.33, Jr. Dept., 2.57, Jr. C. E. Soc., 2.50; Neponset, Trinity Ch., Stone Aux., 7.12; Wellesley Hills, Aux., 5,	163 64
<i>Worcester Co. Branch.</i> —Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester, Off. at Junior Rally, 4; Grafton, Y. L. S. Cl., 15.50, Worthley M. B., 17.50; Oxford, First Ch., 25.91; Petersham, A. D. M., 100, C. E. Soc., 10; Shrewsbury, Aux., 25, C. E. Soc., 16; Upton, Aux. (to const. L. M. Mrs. Dora B. Traver), 25; Ware, W. F. M. S. (150 of wh. to const. L. M.'s Mrs. Elner Aldrich, Mrs. Walter Apperson, Mrs. Alvan Hyde, Mrs. Douglass Irwin, Mrs. F. A. Bugg, Mrs. Elner Wilson), 178.14; West Boylston, C. E. Soc., 5; Whitinsville, Aux., 1,150.14, E. C. A. D. Band, 12.87; Winchendon, Home Dept. S. S.,	

5, Worthley M. B., 2; Worcester, Pilgrim Ch., Woman's Assoc., 83.24, Jr. C. E. Soc., 5, Little Light Bearers, 7.37,	1,685 67
Total,	3,588 34

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, C. R., 5; Saylesville, Aux. (to const. L. M.'s Mrs. Frank Maxwell, Mrs. Herbert Pearson), 50,	55 00
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## CONNECTICUT.

<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Lebanon, Goshen Band of Workers, 10; Pomfret, Aux., 17.36; Windham, S. S., Prim, Dept., 2.75,	30 11
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<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 600; Int. on Julia W. Jewell Fund, 27.50; Friends, 311; Friends, 15; Burlington, Aux., 12; Collinsville, S. S., 5; Columbia, Aux., 56; East Windsor, L. M. C., 13.79; Farmington, Aux., 42.75; Glastonbury, Miss Julia Broadhead, 500, Aux., 251; Hartford, Fourth Ch., C. E. Soc., 4.78, Y. W. M. C., 15.15; Hockanum, Ladies' Aid Soc., 5; Plainville, Aux., 60; South Glastonbury, Ladies' Aid Soc., 10; South Manchester, 20; Suffield, L. F. M. S., 20; West Hartford, Y. L. Aux., 15,	1,983 97
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<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Mary P. Hinsdale Fund, 350; Friend, 150; Branford, Aux. (to const. L. M. Mrs. Harriet C. Hobbs), 25; Bridgeport, First Ch., King's Messengers, 20, King's Highway Ch., Aux., 15; Deep River, C. E. Soc., 5; Higganum, C. E. Soc., 10; Huntington, Ch., 18.20; Ivoryton, Aux., 6; Litchfield, Aux., 62.77; Meriden, First Ch., Aux., 35; Middletown, First Ch., Aux., 23.03, Third Ch., C. E. Soc., 15; Naugatuck, Aux., 10; Oakville, Union Ch., 21.75; Salisbury, Aux., 13.80; Seymour, Dau. of Cov., 25; Stratford, Aux.,	
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63; Thomaston, C. R., 6.44; Torrington, Aux., 2; Washington, C. R. (100 of wh. to const. L. M.'s Elinor Nettleton Hollister, Hollis Eliot Mitchell, Elizabeth Nettleton, Jeanette North), 113.94; Westville, C. R., 3.12; Winsted, First Ch., C. E. Soc., 13.41, Second Ch., Aux., 52.63,	1,060 09
Total,	3,074 17

## NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Brooklyn, Parkville Ch., S. S.,	15 00
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## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Ga., Demorest, Aux., 2.50; N. J., Bound Brook, Aux., 30, Pilgrim Workers, 25; Glen Ridge, Aux., 75; Montclair, First Ch., Aux., 175, Watchung Ave. Ch., Aux., 50; Newark, Miss Hetta L. H. Ward, 25,	382 50
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## VIRGINIA.

<i>Gore</i> —Mrs. W. S. Gray,	3 00
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Donations,	\$10,058 14
Buildings,	1,074 00
Specials,	28 50

Total, \$11,160 64

TOTAL FROM OCT. 18, 1911 TO SEPT. 18, 1912.

Donations,	\$97,659 27
Buildings,	12,131 04
Work of 1912,	4,886 55
Specials,	2,243 14
Legacies,	17,094 63

Total, \$134,054 63

## GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$8,266 06
Receipts of the month	1,036 00

Total, \$9,302 06

## WOMAN'S BOARD OF THE PACIFIC

Receipts for August, 1912

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

## CALIFORNIA.

<i>Northern California Branch.</i> —Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Berkeley, First, 5; Benicia, 3; Campbell, 8.75; Oakland, First, 90, Mrs. M. E. Alexander, 250, Market St., Cradle Roll, 50 cts., Plymouth, Miss Mary C. McClees, 25, Pilgrim, 30, C. E., 15; Orville, 10; Pacific Grove, 6.70; Petaluma Grove, 11; Redwood City, 22.50; San Francisco, First, 12.50, Cradle Roll, 50 cts., Mrs. C. D. Blaney, 100; San Jose, 125; Sonoma, 20; Saratoga, 21.10; Sunnyvale, Mrs. R. C. Kirkwood, 100,	856 55
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<i>Southern California Branch.</i> —Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, Berean Class, 7.50, Junior Dept. S. S., 8.30; Los Angeles, First, W. Soc., 147.45, C. E., 25, J. O. C. Cl., 25, Park, 12.50; Pasadena Lake Ave., 15, West Side, 15; Riverside, Intermediate C. E., 20; Santa Barbara, 10, Cradle Roll, 5,	290 75
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## UTAH.

<i>Utah Branch.</i> —Mrs. G. H. Brown, Treas., 250 8th East St., Salt Lake City. Phillips,	20 00
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Total, 1,167 30



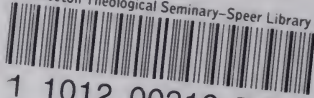
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